

uninfluenced by the vices or virtues of alien races¹." At the present time conjugal infidelity is very common and is lightly regarded. It is almost certain that the establishment of the Penal Settlement amongst them has affected their morals in this particular, but there does not seem to be any very satisfactory evidence that their former morality was quite so strict as Mr Man would have us believe. One piece of evidence in this matter is that the spread of syphilis, when it was first introduced amongst them seems to have been very rapid, and yet this was before many of the tribes had been very seriously affected by the Settlement.

Besides the special sexual relation between a husband and wife there is a special economic relation, if we may speak of it as such. The two share one hut between them, or one portion of a communal hut. It is the duty of the wife to provide the fire-wood and the water for cooking and drinking, and to cook the meals at the family fire. It is the duty of the husband to provide flesh food for himself and for his wife, while it is her duty to provide and prepare vegetable food.

A marriage is not regarded as fully consummated until the birth of a child. Mr Man states that the survivor of a childless couple is not looked upon as the chief mourner. A father who has been away from home greets his wife first on his return and then greets his other relatives; but if no child has been born to him a husband first greets his blood-relatives (father, mother, brothers, etc.) and only after that does he visit his wife.

The only regulation of marriage is on the basis of relationship. Marriage is forbidden between near *consanguinei*. The exact rules, in this matter, if indeed there be any exact rules, are difficult to discover. It is quite clear that a man would not be permitted to marry his sister or half-sister, nor his father's or mother's sister, nor his brother's or sister's daughter. The question is more difficult when it comes to the matter of cousins. In 1908 I only found one pair of first cousins who were married to one another, this being in the *Aka-Bo* tribe. The husband

¹ Man, *op. cit.* 135. He speaks of the wives as "models of constancy."

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605 and wife were the son and daughter of two brothers. Mr E. H. Man writes that "marriage is only permissible between those who are known to be not even distantly connected, except by wedlock, with each other; so inexorable, indeed is this rule, that it extends and applies equally to such as are related merely by the custom of adoption." He adds that marriage between first cousins is forbidden. I was not able to satisfy myself on this point, but it seemed to me that while such a marriage as that of first cousins was not actually regarded as wrong, and therefore forbidden, it was regarded as preferable that a man should marry a woman not so nearly related to him. No distinction is made between different kinds of cousin¹.

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597 My observations did not confirm Mr Man's statement that persons related by adoption are forbidden to marry. It is necessary, however, to distinguish two different kinds of adoption. When the parents of a child of less than six or seven years of age die, the child is adopted into some other family. We may call this "orphan adoption." As will be explained later, there is another custom by which children of over seven or eight are adopted by a married couple belonging to a local group other than that of the parents, and live with them till they come of age. The parents of the child are still alive and they visit him or her at frequent intervals. No bar to marriage is set up by this kind of adoption. An adopted son may marry the daughter of his foster-parents. Indeed when children are betrothed it is the rule for the girl to be adopted by the boy's parents, at any rate for a time. On the other hand it is quite possible that a child adopted when of tender years (as an orphan) would not be permitted to marry a child of his or her foster-parents. I was unable to satisfy myself on this point.

582 There seems to be a prejudice against a woman marrying a man younger than herself. Some of the women with whom I talked expressed strong contempt at the idea of marrying a man younger than themselves. Unfortunately, I neglected

¹ I collected a number of genealogies from the natives, but unfortunately my own inexperience in the use of the genealogical method, and my consequent inability to surmount the difficulties with which I met, made this branch of my investigations a failure.

to obtain statistics as to the frequency with which such marriages occur, if they occur at all. 582

Beyond the prohibition of the marriage of near kin, I could not find any restriction on marriage. A man may marry a woman from his own local group or from another, from his own or from another tribe. That marriages between persons belonging to the same local group did occur in former times I was able to ascertain with certainty but I was not able to determine the proportion of such marriages to the whole number. It is probable that the majority of marriages, or at any rate a large proportion, were between persons belonging to different local groups.

Marriages are arranged by the older men and women. Children are sometimes betrothed by their parents while they are still infants. I found one such case in the North Andaman, and the betrothed couple, though they were yet small children, were spoken of as being "married." Such betrothals are not very common at the present time. 584

When the parents of a youth who is of suitable age to be married perceive that he has formed an attachment with a girl, they take it upon them to arrange a marriage. The matter is first of all talked over between the young man and his parents. The man's parents do not themselves speak to the girl's parents of the matter, but request some one or more of their friends to do so. From the moment that the possibility of a marriage exists the man's parents avoid speaking to the girl's parents. Any communication between them is carried on through a third person. They send presents to each other, of food and other objects. The recipient of such a present hastens to make a return of equal value. If the marriage is arranged the parents on each side become related to one another by the relationship denoted in *Akar-Bale* by the word *aka-yat*. The duties implied by this relationship will be described later.

When a marriage has finally been arranged an evening is appointed for the ceremony. In the North Andaman this is as follows. The bride is seated on a mat at one end of the dancing ground, her relatives and friends sitting near her. Torches or heaps of resin are lighted near by, so that the 585

602 brother or to his mother's brother which he does not also owe, in perhaps a less degree, to other men of the same age, and there is no term by which he can distinguish his father's brother from those others.

If this account of the system of relationship be accurate it will be seen that the Andamanese society contrasts very strongly, in this matter, with other primitive societies¹.

621 It remains for us only to examine the social relations between the different local groups. Two neighbouring groups, whether of the same tribe, or of different tribes, might be either friendly towards one another or unfriendly. Friendly relations were kept alive by several of the customs of the Andamanese, by the intermarriage of members of different groups, by the adoption of children from one group to another, and by the fact that a man of one group might take up his residence more or less permanently with another (particularly when he married a woman of that group, or was adopted when a boy by one of the men belonging to it). All these customs served to bind some persons in the one group to persons in the other, and thus prevent the two groups from becoming entirely unfriendly to one another.

621 When two neighbouring local groups were friendly to one another communication between them was kept up by visitors
574 from one group to another, and by occasional meetings of the whole of the two groups.

Either a single person or a family might at any time pay a visit to another camp, staying a few days or weeks or even longer. A man would, however, only go visiting when he was sure of a welcome. Such visits were most frequent in the fine months of the year (December to May). As a husband and wife in many instances belonged to different local groups they

¹ It would not be safe, however, to base any arguments of importance to sociology on the above description of the Andamanese system of relationship alone. Although I tried to learn all that I could on the subject, it is quite certain that I did not learn all that was to be learnt, and it is possible that further enquiry might have shown that I was mistaken in some of my observations. The difficulty of being really sure on these matters is due (1) to the fact that the breaking-up of the old local organisation has produced many changes in their customs, and (2) to the difficulty of questioning the natives on matters connected with relationships when they have no words in their language to denote any but the simplest relationships.

not at the hands of their mothers, but of the male members of the tribe.

Reproduction.—1. Marriages never take place till both parties have attained maturity, and generally not till a few years later; the usual age of the bridegroom varies from 18 to 22, and of the bride from 16 to 20. The result of inquiries tends to show that there is a slight predominance of female over male births; three or four is the average number of children born of the same parents. The largest family known consisted of six, three only of whom attained maturity.¹

2. Twins are rare, and as no instance can be recalled of both surviving infancy, notwithstanding all possible care being bestowed on them, they are not favourably regarded. No case of triplets has been known to occur. Births out of wedlock are considered discreditable, and in the one known instance of the kind, the parents were married immediately after the event; no difference was made in the treatment which the child received.²

3. The limited fecundity of the women may in some measure be due to the circumstance that they never wean their babies, so long as they are able to suckle them, and it not unfrequently happens that the two youngest children are seen together at their mother's breast.³

4. The ill success in rearing their offspring is doubtless owing in most part to the injudicious management and petting which each of the mother's friends considers right to bestow on the infant. It is looked upon as a compliment for every woman who may be nursing, to relieve the mother of this duty at frequent intervals; it is, therefore, no matter of surprise that the little one ails and dies.

5. The proportion of deaths from violence and accident, is believed to amount to four or five per cent.

6. Barrenness is rare, as are also cases of stillborn children. No drugs or other contrivances are employed in order to increase or limit reproduction.

Abnormalities.—1. Excessive development of fat about the gluteal region is frequently observable among the adult women.

¹ It is said that more children are born during the rains than at any other season of the year.

² *Vide post* "Marriage." paragraph 4.

³ On this subject Dr. Brander remarks as follows:—

"They mostly possess considerable mammary development, and the glands in many cases seem to be in a chronic state of functional activity. This may be due to the late period to which they suckle their young (even to three or four years), or to another purpose to which the milk is applied. . . . (*vide post*, "Shaving.") [As will be seen from Plate II, fig. 1, the mammae are pyriform rather than spherical: with the advance of years they become flaccid and elongated.]

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577 seniors, a good deal of flirtation, and often something more,
236 is carried on by the young people without arousing any sus-
584 picious as to their sentiments for one another, until the affair
has become too serious to be broken off, and has to end, sooner
or later, in their marriage and start in life on their own
account. In some cases, when the guardians have reason to
believe that a lad has, notwithstanding his assurances to the
contrary, a *sub silentio* attachment, they adopt the following
method for testing the truth of his asseveration; on a given day
it is arranged by the friends of the suspected couple that they
[302] shall (without the knowledge of either) be painted respectively
with the red oxide of iron unguent, *kòr-ob-*, and the white clay
tá-la-òg-, for, as they would not meet till night-fall, the risk of
their discovering the trap laid for them is reduced to a mini-
mum, while a glance on the following morning would suffice
to betray them if guilty, and the guardians' object would be
attained, for, from shame at his secret being known, and his
falsehood exposed, the youth feels in honour bound to break off
his connection with the girl, at least for some time.

•582
597 **Relationships.**—1. In all the relations of life the question of
propinquity is, in their eyes, of paramount importance, and
marriage is only permissible between those who are known to
be not even distantly connected, except by wedlock, with each
other; so inexorable, indeed, is this rule, that it extends, and
applies equally, to such as are related merely by the custom of
adoption to which I have just referred.

[605]
601 2. A first cousin, actual or by adoption, is regarded as a half-
brother or half-sister, as the case may be, and nephews and
nieces almost as sons and daughters, while the terms used to
denote a grandfather, grandmother, grandson, and grand-daughter
are equally applied to indicate respectively a grand-uncle, grand-
aunt, grand-nephew, and grand-niece.

3. Parents, when addressing, or reterring to their children
and not using their names, employ distinct terms, the father
calling his son *dar ò'dire*, i.e., he that has been begotten by me,
and his daughter *dar ò'dire-pail-*; while the mother makes use of
the word *dab è'tire*, i.e., he whom I have borne, for the former,
and *dab è'tire-pail-* for the latter; similarly, friends in speaking
of children to their parents say respectively, *ngar ò'dire*, or *ngab
è'tire* (your son), *ngar ò'dire-pail-*, or *ngab è'tire-pail-* (your
daughter).¹

4. Uncles and aunts on the father's are not distinguished
from those on the mother's side; relationships are traced in both
lines, and the system with reference to either sex is identical.

¹ Foster-parents employ the terms *dòt chá'tnga-* and *dòt chá'tnga-pail-* in
referring to their adopted son and daughter respectively.

5. In consequence of the shortness of their lives, their ignorance of any method of maintaining accurate records, and last, not least, the unavoidable complications arising from their system of adoption, it naturally follows that they fail in tracing, and therefore in recognising, relationships beyond the third generation. 601

6. In addressing a senior male relative, the term *mai'a* or *mai'ola* is employed; if of equal standing, and a father, the same; but if not a parent, the term *mar* is prefixed to his name; if junior, he would be addressed by his name only. The same system applies to the females, with whom *chān'a*¹ or *chā'nola* takes the place of *mai'a* and *mai'ola*, and the "flower" name, to which I can now make but a brief allusion,² the place of *mar*; these terms, *mai'a*, *chān'a*, &c., are equivalent to Mr., Sir, Mrs., Madam, &c.³ Sir John Lubbock, in his well known work "On the Origin of Civilization,"⁴ points out the existence of a similar custom among the *Telugus* and *Tamils*.

7. In a table I have prepared,⁵ and which I believe to be fairly complete, there are about sixty terms, exclusive of equivalents, employed to denote the various degrees of relationship recognised by this race. It will there be seen that, as among the Australians near Sydney, mentioned by the Rev. W. Ridley,⁶ brothers and sisters speak of one another by titles that indicate relative age; that is, their words for brother and sister involve the distinction of elder or younger, while a like system is adopted in respect to half-brothers, half-sisters, cousins, brothers-in-law, and sisters-in-law.

8. In addressing the relatives of a wife or husband, or a brother's wife, or sister's husband—provided such be senior to the speaker—the term *mām*⁷ is used.

9. A man or woman may not marry into the family of their brothers- or sisters-in-law, but there is no rule against a man marrying a girl bearing the same name as himself, either in another tribe or in his own community, the *only* bar being that of consanguinity or adoption. 582

10. The nearest of kin to a widow or widower are, (1) the grown-up children, (2) the parents, and (3) the brothers and sisters. 602

Proper Names.—1. One of the alleged⁸ peculiarities of the 557

¹ Not "*Chamah*," as given by Dr. Day.

² Vide next section, paragraph 3.

³ "According to Williams ('Fiji and the Fijians') their (i.e., the Fijian) languages contain expressions which exactly correspond to the French *Monsieur* and *Madame*." (Peschel, p. 346.)

⁴ Vide 4th edition, p. 164.

⁵ Vide Appendix I.

⁶ Vide "Journ. Anthropol. Inst.," vol. ii, p. 266.

⁷ This term is likewise employed in addressing a chief.

⁸ Vide Tickell.

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Man's Enquiries.—In addition to Portman's and Molesworth's measurements there are those taken by Man some 25 years ago of 49 men and 41 women, which give the following average results of much interest :—

Average weight of 40 and body and limb measurements of 49 Andamanese males.

1. Weight	98.12 lbs.
2. Height	58.73 inches.
3. Size round head	21.00 "
4. " " neck	12.30 "
5. " " chest	27.94 "
6. " " waist	27.08 "
7. " " buttocks	31.98 "
8. " " thigh	19.36 "
9. " " calf	12.09 "
10. " " ankle	7.19 "
11. " " biceps	10.60 "
12. " " arm	9.59 "
13. " " forearm	9.05 "
14. " " wrist	5.53 "
15. Length of spine	17.44 "
16. " of arm and hand	24.64 "
17. " from shoulder to elbow	12.47 "
18. " from shoulder to wrist	21.98 "
19. " from ankle to knee	15.65 "
20. " from ankle to hip	30.66 "
21. " of foot	9.29 "

Average weight of 37 and average body and limb measurements of 41 Andamanese females.

1. Weight	94.03 lbs.
2. Height	55.40 inches.
3. Size round head	19.96 "
4. " " neck	10.86 "
5. " " chest	25.84 "
6. " " waist	27.23 "
7. " " buttocks	33.52 "
8. " " thigh	19.33 "
9. " " calf	11.83 "
10. " " ankle	7.14 "
11. " " biceps	9.98 "
12. " " arm	9.50 "
13. " " forearm	8.41 "
14. " " wrist	5.35 "
15. Length of spine	16.58 "
16. " of arm and hand	25.63 "
17. " from shoulder to elbow	11.80 "
18. " from shoulder to wrist	26.30 "
19. " from ankle to knee	15.08 "
20. " from ankle to hip	30.32 "
21. " of foot	8.29 "

147

High Temperature.—The high bodily temperature may be an indication of the low vitality characteristic of the race. The cause is obscure, unless it is to be traced to their largely carbonaceous diet or to saturation with malaria producing a condition of masked fever. It has been observed that they do not feel themselves to be otherwise than quite well when the temperature is over 100° Fahr., and that that condition does not affect their appearance or actions.

Breathing.—In view of the experiments made in European countries and the United States as to the relative breathing of the sexes, it is of interest that the breathing of both sexes among the Andamanese is abdominal or upper abdominal, the women showing scarcely any indication of their breathing, though the men show it well.

In the healthy younger Andamanese the breath is sweet and there is no distinctive smell from the body when clean, though they perspire freely. The older people with decayed teeth and tissues, have foul smelling breath and bodies, partly due to a mild form of scurvy, caused by absence of vegetable food at certain times of the year.

Age.—The Andamanese male matures at about 15, attains full growth at about 18, and marries at about 26, he begins to "age" at about 40 and lives on

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● 582

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582 to about 60 to 65, if he reaches "old age." Except as to marriage at an earlier age, about 18, these figures apply fairly to the women also, who, however, live somewhat longer than the men, retaining in old age both health and mental faculties.

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[83] **Reproduction.**—The marriages are infructuous, though barrenness is uncommon, a couple rarely producing families of even moderate size and many none at all. The child-bearing age is from 16 to 35; weaning is much delayed.

291
147 **Endurance.**—Left to themselves the Andamanese go stark naked and with head uncovered, except that the women wear, as clothing and not ornament, one or more leaves in front and a bunch of leaves tied round the waist behind, or a tassel of leaves all round. Jarawas, however, of both sexes have been seen entirely naked. They dislike and fear cold, but not heat, though they avoid exposure to the sun; and being accustomed to gratify every sensation as it arises, they endure thirst, hunger, want of sleep, fatigue and bodily discomfort badly. Want of sleep, such as occurs at their dances for occasionally as much as four days and nights, exhausts them greatly. A man's load is 40 lbs. and his distance 15 miles for a day or two only. After that he will rest, whatever the urgency.

252
262 **Food.**—The food consists of fish, pork, turtle, iguana, "wild cat" (*Paradoxurus sp.*), shell-fish, turtle eggs, certain larvae, and a great variety of fruit, seeds, roots, and honey, and is plentiful both by sea and land. They never starve, though they are habitually heavy eaters. The food is always cooked and commonly eaten very hot. As much as possible of an animal is eaten and the Andamanese, like most hunters, have found out the dietary value of tripe. The Andamanese are expert cooks and adept at preparing delicacies from parts of animals and fish.

142 **Skin.**—The skin, which is smooth, greasy and satiny, varies in colour from an intense sheeny black to a reddish brown on the unexposed parts and also on the collar bones, cheeks and other prominences of the body. Its general appearance has been likened to a "black-leaded stove." The scalp, the lips and nostrils are black, and there are black patches on the palate. The soles of the feet are brownish yellow. The Bojigigiji Group (South Andaman) are the darkest, and among the Onges parts of the face are a light reddish-brown. The Jarawas are distinctly fairer than the rest, the general colour being a deep reddish brown. Leucoderma occurs on the fingers and lips.

[302]
[145] **Hair.**—The hair varies from a sooty black to dark and light brown, yellowish brown and red. The general appearance of it is sooty black or yellowish brown. Except on the head the hair is scanty, but not absent: on the head it grows in small rings, which give it the appearance of growing in tufts, though it is really closely and evenly distributed over the whole scalp. Limited baldness is unknown, but temporary general baldness after disease occurs with a weak growth of the hair afterwards. The hair is not shaved, except on the head and eyebrows, and each tribe has, with many fantastic individual variants, its own method of wearing it. It turns grey at about 40, but white hair is not common.

Shaving is "woman's work" and was performed by small flakes of quartz, but nowadays flakes from the kicks of glass bottles are substituted. It is effective and close, but a painful operation on an European's face, as I proved by personal experience many years ago.

Bodily Parts.—The mouth is large, the palate hard and highly arched, the lips well formed. The hands and feet are small and well made. The ears are small and well shaped, the eyes are generally dark to a very dark brown, bright, liquid and clear, but prominent with slightly elevated outer angles and become dulled with age. The teeth, in the young, except amongst the Onges, are white, good and on the whole free from disease. Those of the Onges are irregular and discoloured. As age advances the teeth generally lose their whiteness and become worn, but without much caries. The teeth are roughly used without any care whatever. Dentition is early.

164 **Diseases.**—The muscular strength of the Andamanese is great, but their vitality is nevertheless low, and the apparently robust quickly die after sickening

The "womb-name" is called the *teng-lar-ula* and on the child being born, the words distinguishing sex by the genitals, *ota*, male, and *kato*, female, are prefixed to it in babyhood. The women's "flower name" precedes the *teng-lar-ula* till motherhood or advancing years, but is often used alone. As the "flower names" are of much interest, the following list of them is given in the Beá language. There are eleven of them and flowers, regarded as identical by the Andamanese, belong to trees sometimes of quite different species: a mistake that is made by peoples of much higher mental development.

Flower name	Tree	Flowering month
Moda	{ (1) <i>Semecarpus</i> (Sp.) (2) <i>Ocina wodier</i>	{ March.
Ora	<i>Chickraasia tabularis</i>	March.
Jidga	{ (1) Unidentified (2) <i>Croton arxeratus</i>	{ April.
Yeri	<i>Sterculia</i> (Sp.)	April.
Pataka	{ (1) <i>Meliorma simplicifolia</i> (2) <i>Terminalia procera</i>	{ May.
Bache	{ (1) <i>Eugenia</i> (Sp.) (2) <i>Rubiaceae</i>	{ June. July.
Chagara	<i>Pterocarpus dalbergioides</i>	August.
Charapa	Unidentified	September.
Chenra	<i>Leea sambucina</i>	October.
Yulu	{ (1) Unidentified (2) <i>Eugenia</i> (Sp.)	{ November.
Chilip	<i>Diocypnos densiflora</i>	November, December, January and February.

The people are now ignorant of the origin of the flower names or of the cause of the selection of the trees above mentioned.

The honorifics *maia* and *mam* are prefixed out of respect to the name of elderly males and *chawa* to all names of married women. Girls are addressed by the flower name and the elders by the honorific. Names are not much used in addressing, but chiefly for naming the absent or in calling.

Marriage Relations.—The Andamanese are monogamous, and by preference, but not necessarily, exogamous as regards sept and endogamous as regards tribe or more strictly group. Divorce is rare and unknown after the birth of a child, unfaithfulness after marriage which entails the murder of both the guilty parties if practicable is not common, and polyandry, polygamy, bigamy and incest are unknown. Marriages are not religious, but are attended with distinct ceremonies. Marriage after death of one party or divorce is usual. Before marriage free intercourse between the sexes within the exogamous limits is the rule, though some conventional precautions are taken to prevent it.

Portman tersely describes the marriage ceremony thus—

"When the elders of a sept are aware that a young couple are anxious to marry, the bride is taken to a newly made hut and made to sit down in it. The bridegroom runs away into the jungle, but after some struggling and pretence at hesitation, is brought in by force and made to sit in the bride's lap. This is the whole ceremony. The newly married couple have little to say to and are very shy of each other for at least a month after marriage, when they gradually settle down together."

Marriages are the business of parents or guardians and they have a right of betrothal of children, the betrothal being regarded as a marriage. Marital relations are somewhat complicated and quite as strictly observed as among civilised communities. Old books on this point generally ascribe bestiality and promiscuity to the race, but quite wrongly.

Death Ceremonies.—Deaths occasion loud lamentation from all connected with the deceased. Babies are buried under the floor of their parents' hut. Adults are either buried in a shallow grave, or, as an honour, tied up in a bundle and placed on a platform in a tree. Wreaths of cane leaves are then fastened conspicuously round the encampment, and it is deserted for about three months. Burial spots are also sufficiently well marked. Mourning is observed by smearing the head with grey clay and refraining from dancing for the above period. After some months the bones of the deceased are washed, broken up and made into ornaments, to which great importance is attached, as mementos of the deceased and as they are believed to stop pain and cure diseases by simple application to the diseased part. The skull is worn down the back tied round the

A
114
143
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Owing to linguistic difficulties it was not possible to find out the relationships in the majority of cases. It is, however, evident that inbreeding must be very high in such a small, isolated and closed population.

JARAWAS

A
114
143

Gates (1940, 1948) reported blood groups of the five Jarawas captured at Bluff Island in September, 1938. Of these five, the adult woman and her eldest son died at Port Blair during Japanese occupation. It appears that Chaudhuri did not group the blood of the 4th son born at Port Blair to the above captured woman, since that would have made the total number 6 (mother + 4 sons + 1 unrelated girl) instead of 5. This boy (Pl. IX, Fig. 3) is now 13 years old and was found like his mother and brothers to be belonging to Group O. The blood samples of the other three children were found to be O. The children (Pl. IX) are now living in a Car Nicobar mission.

ANDAMANESSE

A
161
143

The Andamanese population has undergone very serious depletion. The total strength was estimated to be about 37 as compared with 90 of the census figure of 1931. Only 21 of these people could be tested from the islands of Havelock and Neil. Their blood groups are :—

O	2	9.52%
A	12	57.14%
B	5	23.81%
AB	2	9.52%
21		

NICOBARESE

N
361
143

The majority of the Nicobarese were grouped at the Car Nicobar island. A group of 15 people from Chaura and a patient suffering from infantile paralysis from Nankauri were included in the sample. All the 16 of the latter group belonged to Group O.

The Nicobarese blood group distribution is as follows :—

	O	A	B	AB	p	q	r	D/g
	117	5	14	0				
%	86.03	3.68	10.29	..	.019	.054	.928	0.5

N
164
143

Car Nicobar was visited towards the decline of the infantile paralysis epidemic. There were only 24 patients in the hospital. A good number, however, of those who escaped death but were otherwise invalidated were examined.

27

The blood group distribution of 39 such invalids is as follows :—

O	A	B	AB	Total
34	1	4	0	39
% 87.18	2.56	10.26	0	

N
143
734
125

When this is compared with the normal unaffected sample the following figure is obtained :—

O	A	B	AB	Total
83	4	10	0	97
% 85.57	4.12	10.31	0	

There is thus no significant difference between the affected and normal samples.

NEGRO AFFINITIES

While nothing definite can be said of the Jarawas, the other two Negrito groups, the Onges and the Andamanese, show very high incidence of the blood group A. This is accompanied by a very low O in both the cases. In breeding in such isolated populations of small size is normally very high and this has possibly resulted in the dominant A mendelising over the recessive O. It appears that the Negritos, here and elsewhere, possess a high frequency of A with little B, which is probably due to intermixture. This will be apparent from the following table :—

	O	A	B	AB	Investigator
	%	%	%	%	
Negrito (Philippines) (297)	48.4	33.3	14.1	4.0	Grove
Bushmen (615)	56.1	29.6	7.5	6.8	Pijper
Onges (34)	14.71	67.65	5.88	11.76	} Author
Andamanese (22)	9.9	59.09	22.71	9.09	

A
144
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Among the Andamanese proper, the half breeds form probably one half of the population and the high B of 22.72 per cent must be due to mixture with outside peoples. The Onges are more isolated than the Andamanese and it is difficult to account for the 5.88 per cent of B among them. The percentage of AB is also high enough to warrant the presence of more B.

Endogamous life, or the habit of never washing even the female genital organs, cannot be the only cause of Andamanese sterility. Alcohol and venereal diseases such as syphilis may only be a complementary cause. The Onge's limited fertility probably derives from other factors besides their protracted and increasingly strict endogamy. 842
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We can only remark that Onge women rarely become pregnant before 28; their fertility ceases around the age of 48. The high rate of sterility among Onge women after marriage (which generally takes place at the age of 14) is puzzling indeed. Of several childless couples that I studied in Little Andaman, the woman was under 28. There is hope of fertility after that age. It could so happen, for instance, in the case of two young Onge chiefs, Okkeggi and Chendubai, married to two sisters among the most beautiful and flourishing girls on the island: Ooaghēghē and Tocooghēghē, both around 20. They never became pregnant, although menstruation was normal and they had plenty of sexual intercourse, even extra-marital. 842
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The delayed appearance of fertility in Andamanese women is probably connected with a general biological condition fostered by unhygienic habits. For instance: young Onge females have a high vagina acidity content that is certainly harmful to spermatozoa. It decreases with age, facilitating, we may suppose, fecundation. Vaginal washing would help, but the Onge women never recur to it. But this is only one side of the question. It is evidently urgent to do whatever is necessary to save the Onge from extinction. We must remember that civilized nations, through international agreements, are anxious to protect plant and animal species from disappearance. The same should be done for man, and equivalent international laws are needed. The Onge as a human group are on the verge of extinction; but they still retain enough vitality to be rescued before they finally vanish into eternity. [837]

Without enlarging here on the disorders of Onge sexual life and their dire effects also on the number of births, I wish to point out one more fact: Onge homosexuality as a normal occurrence. It is a plague in Little Andaman, helped by the regular physiological functions of both extremities of the digestive tube. The sexual tendencies that prevail in Little Andaman are a strong criticism of FREUD's theories on sexual life, but I will not discuss this here. I would rather say a few words about some opinions regarding the cause of Onge sterility that I heard expressed in the Andamans. Foreigners there ascribe it to the *naquinēghē* - the grass-like apron worn by women. Colonists believe that this garment leads to copulation from the rear, reducing the chances of fecundation. This idea is incorrect: the Onge never do this because the *naquinēghē* can be easily lifted as required, and pulled up over the abdomen. It is true that Onge women remove the *naquinēghē* only to replace it with a fresh one; they wear it even when sleeping. Not for a single instant must women remain "undressed", for superstitious reasons. When a new *naquinēghē* is needed, the old one is furtively disposed of. Husband and wife repair secretly to a remote part of the forest, the woman slipping the new garment over her head before removing the old one, and burying the latter, which is quickly destroyed by white ants. The Onge believe that possession by a stranger of a worn 147
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the felling of the tree, chiselling the lumber and processing it further to give the shape of a canoe. Buckets of wood are also constructed by them from the softwood tree. Two types of baskets are made, the smaller ones are more well-finished than the bigger ones. The former is known as *tolewaga* and the later *tole-laya*. Such activities have introduced the use of dahs, chisels, and iron files among the Onges, from the iron pieces derived from the sea shores. The other important pieces of their craftsmanship are the beautiful weavings of fibre, tussel of yellow fibre used by the women in their front. However, the art of making the earthen pots has been completely forgotten.

The leisure in their lives has helped the development of some amount of aesthetic senses among the Onges. All the Onges men and women shave their heads with flakes of glass, obtained from the sea-borne glass bottles. The body of the Onges are also painted with white clay which save their skin from insect-bite while red paint serves medicinal purposes if some individual is having fever. In times of mourning, red ochre paint is a taboo.¹

Early marriage is the custom. The widows are looked down upon by the society. Some incidents of widow murder and drowning are heard. In the married life, the husband is devoted to his wife and both the husband and wife work for collecting their food.

Dances and songs are in vogue and there are practically songs for every occasion and activity. Most of their songs are more plaintive than joyous.

There are three broad divisions of the Onges of the Little Andaman :

- (1) *Giremeka-Gobeule* group inhabiting the northeastern coast of the island ;
- (2) *Engakwale* group live in the interior of the islands ; and
- (3) *Gireraragobeule* group live in the southern and western coasts of the islands.

In spite of all the limitations, the Onges have been considered as one of the happiest people of the world with plenty of food and water to eat and drink and with very few social cankers to fight with. But as is common to all other aborigines of the Andamans, a decline in their number is discernible.

The Sentinelese

The Sentinelese are the least known of all the aborigines of the Andaman Islands.

¹ The Onge of the Little Andaman—A short guide book ; Anthropological Gallery, Indian Museum, Calcutta.